

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. V.

MAY, 1840.

No. 5.

PROCEEDINGS.

DOMESTIC COMMITTEE.

April 6, 1840.—Stated Meeting.—The Rt. Rev. Bishop Onderdonk took the Chair.

The Secretary reported the writing of about seventy letters and the business to which they related.

On the report of the Committee on Northern Missions, a salary was appropriated to the Rev. W. Hommann as missionary at Fulton, Missouri.

On the report of the Committee on Southern Missions, the Rev. John Chilton was appointed a missionary in Tennessee; and Jackson and Brownsville, in that state, recognized as one station.

About thirty communications received the attention of the Committee.

FOREIGN COMMITTEE.

April 7, 1840.—Stated Meeting.—The Rt. Rev. Chairman, present.

The Committee on Greece, &c. were instructed to make the necessary arrangements for the departure of the Rev. Mr. Southgate for Constantinople, and to provide for a missionary meeting in this city having special reference to his mission.

A Select Committee appointed on behalf of this Committee to prepare instructions for the Rev. Dr. Eastburn, reported the same.

CORRESPONDENCE.

DOMESTIC.

MISSOURI.

FROM THE REV. I. SMITH, MISSIONARY AT ST. CHARLES.

March 23, 1840.

Since my last report the church here has been gradually gaining strength. There is a silent, growing interest, which will result in something permanent.

On one of the fourteen Sundays which have passed since the 18th December, I was prevented from officiating by sickness in the family of the lady who permits us to use a part of her house as a place of worship; one I spent in St. Louis by the advice of the Bishop; and on the remaining twelve I have officiated here twice each Sunday, one excepted, the evening being inclement.

On the festival of Christmas, I officiated twice, to a large and attentive congregation; and administered the Holy Communion to a small number, who seemed anxious thus to testify their faith in a crucified Saviour, and to participate in the benefits of this sacrament.

Once, I have been called eighteen miles into the country, to attend the funeral of an aged lady, who had spent the former part of her life in Virginia, but her last four years with her son in this region. She was much attached to the usages of the church, and left behind her, an example of devout piety, and peaceful resignation to the will of God.

The first baptism performed by me in this congregation, took place on 22d March, when two children were presented for this holy ordinance; and much interest was excited on the occasion.

We shall be obliged soon to change our place for holding service, in consequence of a different arrangement in the lady's seminary; which make us more anxious for a church. Suffer me to say, if the friends of the church in the east aid this congregation in the effort now making to erect a house of worship, they will succeed; otherwise they must fail.

IOWA.

FROM THE REV. J. BATCHELDER, MISSIONARY AT BURLINGTON.

Burlington, March 17, 1840.

During the last quarter I have continued to officiate regularly twice on each Sunday. The habits and occupations of the people are such, that ordinarily there is not much opportunity for direct usefulness during the week except by visiting from house to house. The attendance on public worship is good and increasing. The room which we occupy as a place of worship, will contain about one hundred persons, by their crowding close. This is insufficient to accommodate all, who would otherwise attend; and numbers frequently go away for the want of a seat. This is to be much regretted; but we cannot obtain any better accommodations. I have not yet administered the Holy Communion; but as there are now a few persons, (ten or a dozen, I think,) who will communicate, I purpose to administer that sacrament soon. Funerals, 8. The prevailing custom of the people seems to be to disparage baptism, to have the civil magistrate marry them, and the priest bury them.

The general result of the year's labor I cannot but regard as encouraging. The church certainly commands more respect and receives more general favor in this community than I had

reason to anticipate a year ago. I have no reason to doubt, that a very flourishing parish may be ultimately established at this important point, by labor and perseverance. The connexion of this place with all parts of the Territory is intimate, and of course, its influence is extensive and important.

Whether the people will be able to build a church during the coming season is now doubtful. Some talk of it; and they think \$3000 could be raised for the purpose. But that is deemed insufficient, and whether it would be expedient to make the attempt under existing circumstances, is very questionable.

WISCONSIN.

FROM THE REV. W. PHILO, MISSIONARY AT MADISON.

Madison, March 12, 1840.

Since my last report I have made one visit to Aztalon, in Jefferson county, and remained a full week, and officiated several times, preaching in two or three different neighborhoods. I also visited Jefferson, the county seat, five miles below Aztalon.— This town is situated at the junction of the east and west branches of Rock river, and near the place where the Milwaukee and Rock River Canal will probably terminate. Five miles below Jefferson, is Fort Atkinson, where the Bank river empties into the Rock. This place will doubtless, in time, be a fine village. At present there are but few inhabitants in either place congregated together; but scattering settlers may be found, from ten miles above Aztalon till we come to quite a densely populated country some fifty miles below. The country along this river is exceedingly beautiful, the soil deep, and luxuriantly productive. The settlers have taken the proper course to become a wealthy, independent, and prosperous people. Their first object has uniformly been, after their arrival, to secure their lands; and then their attention has been turned to their cultivation: and in every case the farmer has received a rich reward for his toils. It is but little over three years since the first settlement of the county; it now contains, I suppose, not far from fifteen hundred souls; the majority of whom reside in the vicinity of the above named places. My labors there have mostly been confined to Aztalon, the largest settlement, but there are some Churchmen in each place. We have hitherto suffered many inconveniences there, for the want of a suitable place of worship; for we have no other sanctuary than a log private dwelling, and as the people generally are disposed to attend public worship, all cannot be well accommodated with seats, or even places for hearing. They do not regard distance; three or four miles is computed but a little way. At my last visit, two females came about four miles on foot. I should be very regular in my visits to this place, if the expense was not too great. On my next visit I expect to organize a church.

My labors here, in Madison, have been unbroken, except the week that I was absent, and one Lord's day, in which I was

deprived of celebrating divine service by ill-health; for being overtaken on my return from Jefferson county by a violent storm of wind and snow, the greatest that has been known in this country since its settlement, I had to stem the tempest for above twenty miles with no house on the way: sickness was the consequence, of which I have not yet fully recovered. We succeeded a few days since, and much to my satisfaction, in organizing a parish, to be known and designated as the Apostolic Church. I have attended this quarter three funerals. The population here is in a very unsettled state.

The amount received from the missionary funds I have hitherto been obliged to apply towards my lot and dwelling; which, by the way, I design shall be made church property and a parsonage; and a delightful residence it will make, for whatever clergyman of the church may here be employed.

FROM THE REV. L. B. HULL, MISSIONARY AT MILWAUKIE.

Milwaukie, March 30, 1840.

I have officiated in the court-house twice each Sunday during the quarter; also on the evening of Ash-Wednesday, and on each Friday evening since my last report. The services have been continued on the west side of the river, where I have officiated twelve Sunday evenings during the quarter. I have administered the Holy Communion here twice, and married two couple. There has been no funeral nor baptism; but I expect several children will be presented for baptism as soon as the weather is mild. Our services continue to be well attended and we hope for some accessions upon the opening of navigation, which will take place next month. The ladies of the parish have formed a Circle of Industry, the avails to be applied to the use of the parish or to missionary and charitable purposes. It promises to be successful. The Sunday school has been continued through the winter; it is small, but an attempt will be made soon to procure a more general attendance of the children. It cannot, however, be large in the present state of the population. A contribution is made once a month in the church, with the advice of the wardens and vestry—the last of these in each quarter is to be made for the Domestic Committee, and the subject of missions presented to the congregation. The collection for this purpose, on the first Sunday of this month, was six dollars.

I have performed the following duties out of my parish. Visited Prairieville and officiated once in each month—the attendance has been good, and I have been kindly treated. The services of a clergyman a part of the time would soon establish a congregation in that place. I have also visited and preached twice in Lisbon, about twenty miles from this place, and nine north of Prairieville. There are six or seven families of English Episcopalians in Lisbon; but there are only sixteen fami-

lies in the town, and as it is on the canal grant, it will not settle rapidly. It is desirable that these families should be taken some care of, although a large congregation cannot be expected at present. There is no stated preaching in the town; still they meet and hear a sermon read every Sunday.

I have been twice to Oak Creek, ten miles south of this and officiated. Here are three or four families of Episcopalians, whom I shall continue to visit occasionally. In January, and again in February, I visited Racine and Southport—the latter about forty miles south of this place. I have preached twice in Racine; three times in Southport; and once at Pleasant Prairie; four miles from Southport. The Rev. Mr. Manney, who was appointed to these places has been anxiously expected; and we, in this territory, shall regret his subsequent location in another station, unless he is doing great good where he is. A more favorable opportunity for introducing the Church into these places than now offers, will probably never occur. In Southport and its vicinity there are probably twenty families of Episcopalians, who are among the best class of society (which in Southport is unusually good,) and possess much zeal for the Church. A respectable congregation might be gathered at once. The Episcopal families at Pleasant Prairie are included in the above number, and would unite with the church in Southport. The number of Episcopalians in Racine is small, but I was assured that an Episcopal clergyman would have at least one half of the population for hearers. The whole population of the village is about 400; but it is a county town, and is important to the Church. The services of our church have never been used by a clergyman, at either of these places except by myself. Is there no good, zealous clergyman, who, can be sent to this interesting field? It is truly white for the harvest, and others are entering in before us. Both the villages are pleasantly located on the bank of Lake Michigan, and surrounded by a most beautiful and luxuriant country, which is settled by an intelligent population. I intend visiting them again soon after Easter. I should go earlier, if it did not occupy the whole week, and interfere with my Lent lectures.

I have been strongly urged to visit Beloit and its vicinity; and I shall do so, as soon as the travelling will permit. I am assured that by spending a week there a good parish can be formed. Beloit is seventy miles southwest of this place, on Rock river, near where it crosses the line between this territory and Illinois.

I could say much on the necessity of sending more clergymen into this territory; but I fear it would be in vain. Does there appear to be a dread, among the clergy, of the inconveniences of a new country? The West is not a paradise, nor are its privations very difficult to be borne. A station here is not a sinecure; but it has its pleasures to one who is gratified to see strangers greet him with a smile. I have never yet visited a place as a clergyman in this part of the country, without feeling

rewarded for travelling over bad roads, by the kindness and regard with which I have uniformly been treated.

INDIANA.

FROM THE REV. T. C. PITKIN, MISSIONARY AT LAWRENCEBURGH.
Lawrenceburgh, March 26, 1840.

Since my last report I have officiated thirty-seven times, *i. e.* twice on every Lord's day, and once on some evening during the week. These services have all been performed in this place, except three in Cincinnati in exchange with the Rev. Mr. Blake, who administered the communion to the two or three that were gathered together here in Christ's name. Since the season of Lent has commenced, I have held, in addition to the regular Wednesday evening lecture, a service at the private houses of members of the church. This has been principally designed for the professed followers of Christ, and the main object has been to impress upon them the necessity of holiness of heart and life—of an entire consecration of themselves to the service of their Lord and Master, if they hope to be the honored instruments, in the hands of God, of turning any souls from darkness to light, and from the power of Satan unto God."

I trust that the seed sown here has not been in vain; but I am not able as yet to point to any other fruits than a constantly increasing attendance upon the means of grace, and interest in the services of the Church. Though alas! in too many cases it is to be feared that the "cares of this world choke the word and render it unfruitful," it is apparently received with joy; and an evident impression has been made on the minds of some who hear. I have faith to believe, therefore, that God has better things in store for us than we have yet received, and that there are some among us who will be led by God's spirit, in answer to the prayers of his faithful people, to choose "that good part which shall not be taken away from them." On the first of January, we commenced a Sunday school with three scholars and two teachers. It has now increased to fifty scholars and eight teachers, and bids fair to be the means of great good in fixing deeply in the minds of the children and youth the first principles of our Holy Faith. Burials, 2.

FROM THE REV. S. W. MANNEY, MISSIONARY AT LAPORTE.

March 30, 1840.

I have been at Laporte since about the 20th of December, and during this period I have officiated thirty-four times and baptized one child. I have endeavored, as far as lieth in me, to preach the Gospel of our Lord Jesus Christ, and to bring into the Church such as desire to be saved. On every side here the Church is beset—but we thank God that it yet exists. It would be useless for me to give a detailed account of the difficulties with which we meet. Our number is small, smaller probably

than it would be if we had a more convenient place for holding service. But although small, they have manifested a spirit of strong attachment to the cause of the church. I have now an evening service on the prairie, about three miles from Laporte. It is well attended, and there appears to be a desire to become acquainted with the service of the church. This I hope will ultimately result in substantial benefit to the place. A few weeks ago I organized a Sunday school, which now contains thirty-six children and five teachers. Sunday school books would be very gratefully received by us. We have ten communicants—one having been added since my residence here.

FROM THE REV. B. B. KILLIKELLY, MISSIONARY AT VINCENNES.

Vincennes, March 31, 1840.

I have much pleasure in stating that the interest heretofore excited in the solemn services of our Church, seems to be undiminished. On the first of January I had the happiness to greet, for the first time since being under his jurisdiction, the excellent Bishop Kemper. He was on his way to consecrate the new church at Evansville; but remained here to preach to us on the evening of the second. I was glad of the opportunity to have my infant child and a young girl under my care baptized. The Bishop, on his way home, preached again to us on the evening of the fifteenth.

On ascertaining that there was a general wish to have an Episcopal Church erected in Vincennes, the Bishop at once gave the measure his decided countenance and support. Should any of the individual members, or societies of our Church, be disposed to further my efforts in building a church at this point—where, as Bishop Kemper observes, in a letter recommending the work to the aid of the benevolent, “there are circumstances of a peculiar nature, which render it exceedingly desirable that an Episcopal Church should be erected without delay;” their contributions for this object may be left with the Secretary for Domestic Missions, 281 Broadway, New-York; Rev. Dr. Dorr, of Christ Church, Philadelphia, or the Rev. Dr. Upfold, of Trinity Church, Pittsburgh. And here I may be permitted to state, that a lady of Christ Church, Philadelphia, who aided me on a former church-building occasion, has, unsolicited, already instructed me to draw upon her for twenty-five dollars. I take occasion also to say, that I bear in grateful remembrance the other Christian ladies of Philadelphia, who so generously contributed of their means and influence towards the same object, and from a knowledge of their character, I indulge the hope that they will again and again, as opportunity presents itself, exhibit their zeal in this way, in the service of Him “from whom all blessings flow.”

I have received fourteen large Prayer-books and eight Bibles

for use in my mission. The donor, or donors, will please to accept my best thanks.

I have held morning and evening service, and superintended the Sunday School, on each Lord's day during the quarter, except on two Sundays, when, being absent on business connected with my mission, I officiated at Louisville, and at New Albany. On every Wednesday evening, I have prayers, hold a class for adults on the scriptural examination of the Church Catechism, and give a lecture thereon. The Sacrament of the Lord's Supper has been administered but once since my last report; and on that occasion one new communicant was received. When the rite of confirmation shall have been administered, I trust there will be many added to the Communion, and I devoutly pray they may be such as shall be saved. The sacrament of baptism has been administered three times to children.

FROM THE REV. C. PRINDLE, MISSIONARY AT TERRE-HAUTE.

Terre-haute, April 1, 1840.

Though I have no especial encouragement to give the Committee in regard to the prospect of the Church in this place, I render hearty thanks to our Heavenly Father, for having sustained me thus far in prosecuting what I conceive to be his own work. I cannot deny that I have often been discouraged, and ready to sink under my labors; but difficulties and discouragements I regard as necessary to the establishment of the Church in almost any part of our western country. The circumstances which nerves me most, is the importance of establishing the Episcopal Church here. I am convinced, however, that it will require time, labor, care, and humble dependance upon Him who sends his ministers into all the world, with the promise that he will be with them to the end of time. I hope therefore that there will be no discouragement, if my reports for the present contain nothing more than an account of good seed constantly sown, in the hope that it will sooner or later spring up and bear the fruit of righteousness.

Since my last, I have baptized one infant. The attendance on public worship is about the same as then stated. The Sunday school has increased to an average attendance of about seventy-five scholars.

Hitherto we have labored under great disadvantages for want of Bibles, Testaments, and Prayer-books. But last week I received a quantity for the use of my mission.

We have not yet organized a parish, but intend doing so soon. We can organize to better advantage now, than we could have done when I first came here.

I take pleasure in stating to the Committee, that the Rev. ———, who owns ten acres of valuable land lying near the village, has promised to deed one-third of it to the church in this place, as soon as one shall be organized.

ILLINOIS.

FROM THE REV. C. DRESSER, MISSIONARY AT SPRINGFIELD.

Springfield. March 31, 1840.

During the last quarter, I have officiated in this place every Sunday save one. Our permanent congregation seems to be slowly increasing, though our average attendance is probably less than it was last year at this time; owing chiefly to the fact, I presume, that additional places of worship have, in the mean time, been opened, and new congregations formed. There are no less than ten now stately assembling here for religious services. During the winter one new communicant has been added, and one has left the parish. I have also solemnized one marriage in the village of Rochester, eight miles east of this place. In January I visited the friends of our church in the neighborhood of Waverley, intending to officiate; but in consequence of the severity of the weather, the attendance was small.

Having been requested by the Rev. Mr. Young to be with him in Quincy the third Sunday in Lent, I availed myself of the opportunity to officiate in some of the intermediate places. Thursday night I was in Rushville, when, from various causes, the congregation was small. In this place you are aware there is a church (now long unused) built in more prosperous times; and where then there were thought to be abundant materials for the formation of a congregation; but where now only three or four families remain who are attached to the church. Some left, because disheartened at the ill success of all their efforts to obtain a pastor; others, from the pressure of the times, which have there been felt with severity, from the circumstance so common in the West, that the town had grown too fast for the wants of the surrounding country. The time, however, cannot be very remote when it will again flourish. And as there is already the nucleus of a congregation there, I see nothing to prevent the ultimate establishment of a parish, if they can be stately visited by a missionary.

Having heard of a gentleman living near Mount Sterling, the seat of the courts in Brown County, who wished his child baptized, I rode thither the next day. On learning who I was, he wept for joy, at once more seeing an Episcopal clergyman. He had been several years in the state, cut off almost entirely from the public worship of the church, except when he himself had officiated as a lay-reader. His wife, who like himself was formerly a Congregationalist, had been led to adopt, chiefly by reading, his own views; and with him is now anxious to be confirmed. I have seldom seen a couple who reminded me more of Zacharias and Elizabeth, "walking" or anxious to walk "in *all* the ordinances and commandments of the Lord blameless." At night I officiated in the Presbyterian church to a small congregation, and baptized their child. I heard of some others there who prefer our services, and who have offered to

assist in the support of a missionary, if one can visit them regularly.

Having spent two days in Quincy preaching twice each day, I returned by the way of Pittsfield; where I had purposed to preach the first night, but the mud and length of the way, forty-five miles, prevented me from arriving in time. There the prospects are still favorable for the formation of a congregation, although the hearts of our friends there, are well nigh sick, from hope deferred. There is a flourishing Sunday school there taught chiefly by Episcopalians, the only one in the place.

In Jacksonville, where I spent a night, they are still without a minister, all their efforts to secure a successor to Mr. Batchelder having thus far proved abortive. This I regret on my account as well as theirs. At present I am cut off almost entirely from clerical intercourse. The nearest clergymen of our church north or south, are ninety miles distant. On the east there is none this side the Wabash, and on the west I must go to the Mississippi to find one. And over all this extensive region, one of the fairest on the globe, are to be found scattered Episcopalians, averse both from feeling and principle to amalgamating with surrounding denominations — but who must either do this, or, to all human appearance, remain another generation without any one to preach to them the comfortable doctrines of Christ, or break to them the bread of life.

I have received during the last quarter five dollars from one lady for Domestic Missions—one from another, and one also from a servant girl. These offerings were all spontaneously made. I have received also two dozen 12mo. Prayer-books, neatly bound, from the Female Society in Philadelphia, and should be much gratified if I could be supplied with a few dozen of the common 18mo. edition.

FROM THE REV. A. H. CORNISH, MISSIONARY AT JULIET.

Juliet, April 1, 1840.

During all of the last quarter my energies, both physical and mental, have been severely depressed by repeated attacks of bilious fever; nevertheless, in humble reliance on the grace of Him, who “strengtheneth the weak and confirms the feeble,” I have done what I could. Two services have been held each Sunday in our place of worship here, with the exception of three; one of which I was absent, and two, prevented by indisposition; and up to the present week we have regularly met for prayers on Wednesdays and Fridays, during this season of Lent. I have baptized two infants. No change, that I know, has taken place with respect to our Sunday school, or the communicants of the parish. Would to God, the winter of indifference and apathy among those to whom I minister, were “over and gone.” Would to God, the Holy Spirit might descend upon their cold and lifeless hearts, as the moisture and sunshine

descend upon the bosom of nature, and cause the seed sown to "spring up and bring forth much fruit."

In January I visited Rockford, on the Rock River, 80 miles northwest from this place. I stopped on the way at Napierville and Geneva, places I have before visited, and held an evening service in each. The attendance at either place was good, although the notice was very short, and the weather unpropitious. In crossing the prairies from Geneva to Rockford—a distance of fifty miles—I lost my way, and perhaps providentially; for after driving several miles, without a path, and through drifts of snow, constantly facing a freezing wind, I at length reached a comfortable habitation, and was not a little gratified to find it occupied by a family of Episcopalians. It was truly an oasis amidst a surrounding waste. As time permitted, I spoke of the old and tried paths by which the Church leads her children from sin to holiness, through holiness to heaven; and on departing left a Prayer-book, and several tracts. Thence I proceeded to Belvidere, a pleasant little village fourteen miles east from Rockford, where, contrary to expectation, I found several Episcopal families, and left notice for a service Sunday evening on my return.

I passed Sunday at Rockford, and held two services in a very chaste and beautiful edifice erected for religious services, by the proprietors of a portion of the town, at an expense of upwards of three thousand dollars. The audiences were large, attentive, and intelligent. The place comprises a population of between five and six hundred inhabitants, and with respect to the prospects of the Church there, I need say no more than that a single individual, a young merchant, has pledged himself for the full support of a clergyman for one year at least, provided one can be obtained soon. Perhaps no village in this section of the state is more beautifully located, more healthy, and, in proportion to its population, possesses more enterprise and intelligence than this.

The audience at Belvidere in the evening was quite large, and after the services, a parish was duly organized, by the name of "Trinity Church, Belvidere, Boon county." A vestry was formed by the election of two wardens and five vestry-men; and thus was laid, I trust, the corner-stone of a goodly edifice. No minister of the Church had before visited either Rockford or Belvidere; but the field is fair and "ripe." And I felt doubly recompensed for all the "weariness" my visit cost me, by the joy with which it seemed to inspire many a waiting and desponding heart. "God bless you, sir!" said an old and gray-haired member of the Church at Belvidere; "I have been here with my family three years, and I have not seen a Church clergyman before, and did not know there was one in this part of the state—I thank God, that the Church has not forgot her children."

MICHIGAN.

FROM THE REV. C. FOX, MISSIONARY AT JACKSON.

Jackson, March 22, 1840.

There is a gradual improvement in my parish in all respects, and I have reason to hope that what is done is of a permanent character. The congregation is larger, and more regular; the Sunday schools are the same; and I trust that God has blessed my ministrations to the good of some souls.

Owing to frequent attacks of ague and fever, since the beginning of the year, I have been unable to accomplish as much as I desired. For the present I have relinquished the Wednesday evening lectures. I have officiated twice for my own congregation; and once in the state's prison, on each Sunday, with the exceptions mentioned below, besides superintending the two Sunday schools. I have officiated once at Smith's Settlement; once for the Bishop at Detroit; twice at Homer; four times at Albion; and once at Marshall on a Sunday when I exchanged with Rev. Mr. Lyster. On one Sunday I was unable to officiate. I have solemnized two marriages; baptized thirteen children; and officiated at three funerals.

FROM THE REV. M. HOYT, MISSIONARY AT GRAND RAPIDS.

Grand Rapids, March 23, 1840.

Since my last report I have officiated at this place twice on each Lord's day, with but one exception—have observed most of the appointed days of the Church, and have lectured four times on week day evenings.

Four (two infants and two adults) have been admitted into the Church by baptism, and two have been added to the communion. The congregation continues gradually to increase; in the morning, the room is well filled, sometimes full to overflowing; in the afternoon the congregation, though not as large as in the morning, is respectable for its numbers.

At the earnest solicitation of the friends of the Church in Ionia, I visited that place in the month of February, officiated three times, baptized three, (two infants and one adult,) and administered the Holy Communion to seven. Of these, three had been communicants of the Church in the East; three for the first time partook, and one was a member of another communion. The occasion was truly solemn and interesting; it was the first time that the Church services had been performed in that place; the first opportunity some had had for years of obeying the injunction of the blessed Redeemer, "this do in remembrance of me;" the first time others had ever enjoyed of receiving the emblems of their Saviour's dying love. The stifled sob—the gushing tear as they received the body and the blood of Christ, spake the intensity of their feeling; whilst the pressure of the hand as I commended them to God, and the earnest request that I would visit them again, plainly told that they would prize the privilege of the preached gospel—I visit them again to-morrow.

I have likewise visited Kalamazoo, preached there eight times and baptized four infants. When I first went, it was my intention to have remained with them Tuesday and Wednesday, and then have returned to my own parish; but I found that by staying with them over Sunday, I might be of some assistance in procuring a clergyman for them, and accordingly remained. During my visit I attended a meeting of the vestry, when measures were adopted which I hope will result in their obtaining a pastor. Kalamazoo is a beautiful, healthy and thriving place. A devoted clergyman will find warm hearts to welcome him, a large field for labor, and sufficient material, out of which to gather a church. They will need some fostering care for a year or two, but will soon be enabled to pay into the treasury of the Church all that they may receive.

FROM THE REV. W. N. LYSTER, MISSIONARY IN LENAWEE CO., &C.
Springville, Lenawee Co., March 30, 1840.

My missionary labors during this quarter have differed but little from those which were reported for the preceding. Again, with the Bishop's approval, I have at times overstepped the boundaries of Lenawee and Washtenaw counties; dividing every third Sunday between Trinity church, Marshall, and the congregation at Homer; and, according to circumstances, officiating on week-day evenings at minor places upon my way.

My list of services is as follows. At Manchester I officiated six times; at one of which I administered the Holy Communion. At a school-house near Manchester, twice; at Springville, twice; at the Junction, twice; at Clinton, four times; at Ypsilanti, four times, besides baptizing three children; at Marshall four times, at one of which I administered the Holy Communion; at Homer, twice; at Jackson, (exchanging on one Sunday with the Rev. Mr. Fox, who supplied my place on that occasion at Marshall and Homer,) I officiated three times, and administered the Lord's supper; at Detroit, once; at Napoleon, once; the first time that our Church's service had been attended at that village; at Litchfield, once; and once at Woodstock.

Let me here remark with feelings of fervent gratitude to heaven, that for some weeks past, I have been witnessing a blessed attention to religion, almost generally diffused throughout the sphere of the above labors, and of an aspect more striking, more spiritual, and therefore hopeful than I have ever, in the capacity of missionary, been acquainted with before. In three places especially, this happy influence has been manifested in something more than the crowded assembling and eager readiness to hear; there has been the gaze of intense feeling—of holy and high resolve. There has been the bowed head—the tearful eye—the alternate depression and roused anxiety of the “almost persuaded” heart; yea, there has been, at times, the awakening cry—“what shall we do?” And the avowed, and, I trust, sincere determination to obey the replying command—“repent

and be baptized in the name of Jesus Christ." I do believe we have been enjoying more than ordinary effusions of the grace of the Holy Spirit! Several accessions have already been made to the list of our communion, and more than one individual has anxiously conversed with me on the great subject of enlisting under the banner of Christ's ministry. But I wave particulars for the present. Let it suffice for me now to add, that among the points engaging attention here, with persons of late grown serious, especially with those who have become so amid excitements in other folds—are those too often undervalued ones—church government and modes of worship. Hence our church is becoming a loadstar for many eyes; and tracts calculated to promote acquaintance with her blessed peculiarities, sent out in haste to this neighborhood, might do unspeakable good.

OHIO.

FROM THE REV. J. UFFORD, MISSIONARY AT MAUMEE CITY.

Maumee City, March 30, 1840.

I am happy in being able, for the most part, to speak favorably of my station. My past success and my present prospects are more cheering than I had reason to expect in so short a period. Our peculiar situation (being scattered over a surface three miles in length) renders it very difficult for us to meet for purposes of worship. During the winter, the streets are mostly so bad that our congregations have been necessarily small. Notwithstanding, much seriousness prevails; the truth has been listened to with respectful attention, and some, I trust, have become truly converted. I have officiated here regularly once on each Sunday, and lectured once and sometimes twice during the week. Not being in priest's orders, the Holy Communion has not been administered since my arrival, and in consequence, I cannot state the exact number of communicants. I hope, however, to have the services of a presbyter at Easter, when the Lord's Supper will be celebrated. The Sunday school has been small during the winter, in consequence of the distance most of the children have to walk; the number of scholars is between twenty and thirty. This, I think, will be double as soon as the weather becomes good.

I have officiated at Perrysburg once every Sunday. The congregation is still small; but I think both it and the interest in the church are slowly increasing.

At Toledo I have officiated twice for very full congregations. The people are very anxious to secure the services of a minister of our church. Could a missionary be sent there for a short time, they would soon gather strength enough to support him. There is labor enough in this section to afford employment to at least two. Toledo, Manhattan, this station, and Waterville, five miles above, are all ready to receive, and I believe, profit very much by the services of the church; but they need more frequent attention than it is possible for one to give them. The

Methodists have a church in each of these places with regular preaching; and many who prefer our church attend their preaching, because the service is constant. Many causes combine to make it necessary to give much instruction before our church can gain the confidence and enlist the active interest of the people. To do this, requires more of the minister's time than a visit once in two or three weeks.

I came here under the impression that the place was very sickly; but thus far it has been far otherwise. The death of only one has occurred since my arrival, (16th December,) and that an infant. I have attended one funeral in Perrysburg, though not of one connected with my congregation.

In regard to this place, I think the future prospects of the Church are very fair. There is a probability that the county seat will soon be removed here, which will give a stimulus to business; and the canal will be open during the summer, both of which will bring here, with the increase of population, many friends of the Church. I hope that soon the two parishes which exist in this place will be merged into one, and that a building will be erected in a more central position. The people continue their kindness and attachment; and, thankful for the blessings which God has conferred upon me, I am still willing and resolved to labor, and pray that His work may prosper in my hands.

MAINE.

FROM THE REV. F. FREEMAN, MISSIONARY AT BANGOR.

Bangor, April 4, 1840.

While there is in this parish a remarkable seriousness—some having recently, as I trust, chosen the good path, and the whole giving great encouragement for hopes which I hardly dare express—we are in the midst of great excitement without; a religious excitement, strongly and peculiarly marked. In my congregation the religious character of the whole has been evidently changed and gradually changing for the better for several months. With us all is calm, serious, attentive. Our services every Wednesday and Friday morning (continued through Lent) are well attended; also, weekly services on Thursday evenings. Our Sunday congregations are constantly improving. The things that are passing around us, however, leave us for the last few weeks with our own constant attendance on divine worship, only, or chiefly. This will all work well in its final result, for the Church. But there never was a moment, when it was more important that the services of our Church should be before a people, nor that a parish should not be threatened with the fear of interruption or change in their parochial relations. The apprehended ultimate failure of our enterprise has, doubtless, hitherto kept not a few from joining us. Very, very much depends upon the stand and start which our parish shall take on Easter Monday next. If all is encouraging for another year,

the question will appear to our whole community to be settled for all time to come. Surrounded by an affectionate people, embracing a more than equal share of the intelligence of the place, I feel strongly attached to my present charge. I admire too the sacrifices they have made to sustain the church, and the zeal which marks their present conduct; and also, that fraternal feeling which distinguishes the parish and is a delightful bond of union. The progress made by the congregation in the divine life, I humbly trust I have not mistaken; and if not, it is most encouraging. Although twenty was the number confirmed last October, a much greater number would now present themselves were an opportunity given. Our Sunday school is flourishing. If a supply of tracts could be sent on to me they would be of great service.

MISCELLANEOUS.

CH. MISS. SOCIETY. VISIT OF THE BISHOP OF CALCUTTA TO KISHNAGHUR.—

The account given (see pages 314 and 339, vol. iv.) of the religious awakening at this place, (62 miles from Calcutta,) will have prepared the way for the report of the visitation of the Bishop. This visit, eight months subsequent to the occurrences then detailed, will be found full of affecting and encouraging incident, and so important that the whole is placed upon our pages as a faithful and cheering testimony to the Divine blessing upon missionary labors.

Bhojrup, near Kishnaghur, Oct. 30, 1839.

I have now been twelve days in the midst of the mission villages of this station, accompanied by my chaplain, the Rev. John Henry Pratt; and have been examining, to the very best of my power, the mighty work which has been for these two years going on: a work it is—and a great one I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks, without ceasing, on account of the Philippian converts: *Being confident of this very thing, that He which had begun a good work in them would perform it until the day of Jesus Christ*—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the churches in the apostolic times demanded, and without which the fairest prospects have been found, in every subsequent age, to fade and disappear: but a work calling for joy, gratitude, adoration to the God of all grace, and which may *possibly* issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the Gospel which has already commenced, and bring 100,000 souls within the boundaries of the Christian Church.

When I last wrote to your lordship, in February, I mentioned my design of beginning this winter's branch of my second visitation by coming to Kishnaghur. We arrived here on Saturday the 19th instant; and the accidental delay of the steamer, which was to have met us at Moorshedabad, has given us a week's additional opportunity for observation. The progress of things generally, since the Archdeacon's report in February, has been most encouraging. Seventeen new villages have welcomed the

christian instructors. The number of those who are asking the way to the Heavenly City is now above 4000. The number baptized is, including those of which I shall presently give some account, between 1000 and 1100. The demand for teachers stretches over an extent of 50 miles—from Hooghly to the Jellingha; and a family of seven Gooroos, who have had many thousands—perhaps 8000 or 9000—under their direction, as spiritual guides, have embraced the Gospel, and placed themselves among the Catechumens of the missionaries. Nor does there seem, at present, any given limit to the flowing tide: the current is widening and deepening daily on our hands; and, I confess, I stand astonished and overwhelmed with the goodness and grace of God in Christ Jesus! “One day spent as yesterday was,” in the Village of Joy (Anunda Bas) is worth—as my honored predecessor, Bishop Heber, said at Trichinopoly in 1826—“years of ordinary life.” I find it difficult, indeed, to sober down my mind to that cool and discriminating point of judgment, which I know I ought to do, in estimating the real good likely to be effected. But I will do my best to moderate my feelings; and your lordship and the Society will still deduct from my statements whatever you may think needful or safe. We are in a world of sin and temptation: we have an active, powerful adversary. The human heart is deceitful: appearances are treacherous. Popular movements of any kind draw in numbers of ill-informed followers. The habits of heathen society soon steal behind the Christian inquirer, and entangle him in the old ambush. The result of real conversions, even at home, and in our largest parishes, and where crowded congregations in every quarter promise abundant fruit, is comparatively small—what, then, are the allowances to be made for our feeble flocks in Pagan India? Still the work of grace, is, I am persuaded, begun in this station; and these indications of the *Spirit of God* moving, as it were, on the face of the waters are causes of admiration, hope and praise. Such beginnings of things indeed may, and will, to a certain extent, fail; but without these beginnings all would remain fixed in death-like sleep. And these very beginnings are what *prophets and kings have desired to see, and have not seen them*—If I may allude to our Lord’s language, with humble reverence on such a theme.

In my further remarks, I do not know that I can pursue a better course, than first to give your lordship a sketch of my proceedings since I have been in the station. I will then offer such information as I have obtained, on the origin and preparatory steps of this great movement. The prospects and chief dangers of the mission will next occupy a few lines.

Proceedings of the Bishop at Kishnaghur.—On our arrival at Kishnaghur, the first tidings which greeted us was the extraordinary fact of two or three Gooroos having come over to the faith of Christ. These were afterward stated to be seven.—One had been for many years in a Christian school at Burdwan.

They are all of one family, about two days' journey from Kishnaghur; and appear, so far as can be judged, to be sincere in their inquiries—for they are inquirers only. They said to Mr. Deerr, "We hear you have the true doctrine—we are seeking truth. We are Kurta-Bhojas—we hope by devotions to obtain a sight of God, and, through that sight, salvation. We know there is only one God, the Creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism—we give up caste—we wish to be Christian disciples." To these inquirers, Mr. Deerr, *began at the same place*, so to speak, and *preached unto them Jesus*. He declared the mystery of godliness: he presented to them the doctrine of God manifest in the flesh. They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result, time will show.—But the first step is of the greatest moment. They cannot retreat. They have given up Hindooism: reproach, difficulty, persecution they must now encounter. This they know. Nor is there one earthly inducement for these leaders to embrace the Gospel. They lose a large income, collected annually from perhaps 8000 or 9000 disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The Society will be careful to observe that the conversion of these Gooroos cannot yet be affirmed—much less any movement whatever among their followers. But there is every reason to hope that some of the seven will stand their ground; and that, ultimately, some thousands of their people may give in their names to the Lord.

The next information we received, was, that the statements published in consequence of the Archdeacon's visit in February had by no means been overcharged—that the flocks were generally conducting themselves well—that as few relapses had taken place as could have been expected, and as few instances of gross misconduct—that an evident improvement in the morals, family order, conduct in civil society, submission under injuries, diligence, and honesty, was observable, with some exceptions—that the money borrowed for seed-corn, after the total desolation of the inundated river, 5000 Company's rupees, was now being repaid—that the increase of inquirers had been steady, and, as nearly as possible, at the same ratio, *before* the inundation, *during* it, and *after* its effects had passed. To this particular I beg your lordship's attention: it is decisive, and most important. We learned, further, that seventeen villages had joined the flocks of Catechumens since the Archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction—that one or two villages having failed to obtain teachers, had sent on to Berhampore, to the missionaries of the London Society, but had been very properly referred back to their own pastors—that the number of baptized persons was nearly 700; probably,

with their infant families, 1000, or more—that more candidates were in a state of preparation for that sacrament in every quarter—that nearly 200 were considered ready for confirmation—that ten chapels had been built, of mud and bamboo, with oven verandahs, costing about 100 Company's rupees each, and capable of standing ten or twenty years with care—that there were twenty catechists employed, of various abilities, but not very satisfactory persons: indeed, the character of the native teachers is too often dubious in the extreme—that the Rev. C. H. Blumhardt had arrived, and was applying himself to learning the language—that the Rev. Messrs. Krauss and Lipp were expected: that their grand wants were (1) catechists of really solid piety and character, (2) houses for the missionaries, (3) schools for Christian children, (4) chapels in the larger neighborhoods—that then, as the three newly-arrived missionary brethren acquired the Bengalee (two years for a tolerable, and five for a competent knowledge, will, alas! be necessary; but much may be done earlier, in a variety of subsidiary labours,) all would proceed well—and, finally that an Auxiliary Local Society had been formed, to aid the Calcutta Corresponding Committee, and were about to circulate an appeal to the different stations for help: 600 or 700 Company's rupees had already been sent there from friends in the army of the Indus; and 2500 Company's rupees had been collected at a fancy sale at Calcutta for female schools. With this cheering information we set forth. It was on Saturday the 19th of October, that we arrived at Kishnaghur; and on Monday, the first assemblage from the nearest villages took place there, in the Church Missionary Boys' Heathen School: 200 or 300 were present; and about 40 were admitted to confirmation, after two hours as close examination as I could institute. Mr. Deerr, however, was ill with fever: his health is much shaken, and he could in no way leave his couch; and I had no competent interpreter, so that I was unable to learn all which I could have wished: it was a blessed sight, notwithstanding. Most of the men had been Kurta-Bhojas of the Mahomedan class: many were advanced in life, with fine Musulman features, black flowing beards, and eyes brightening as questions were proposed. I looked at them again and again with indescribable affection; and said to myself, as Dr. Buchanan, when on a visit to the Syrian churches, "Can these be children of Abraham?" I was strongly reminded, also, of the scenes which I had witnessed near Calcutta, in the Janjera and Barripore missions of the venerable the Incorporated Society. There was the same fervor in responses; the same simplicity of faith; the same occasional point and acuteness in their replies, which had made me almost start from my chair at that time.

Examination of the people, and administration of confirmation and baptism.—On Tuesday the 22d, we proceeded to Solo, twenty-two miles. As I entered the first mission Bungalow

erected in this new mission, where a desolate wilderness stretched two years before. I paused, to give thanks to God, and adore His providence and grace. We *bowed our knees* as soon as we met—the Rev. A. Alexander, whom I had ordained deacon the preceding Friday, Mr. Pratt, Mr. Rozario, and myself—to the *Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would strengthen us by His Spirit in the inner man, and enable us to rise up, by the boundless love of Christ, to all the fulness of God.* After breakfast, a large concourse filled every part of the chief room—36 feet by 18: there must have been more than 150. Morning Prayers in Bengalee were read; and I preached from Acts xiv 22: *Confirming the souls of the disciples; and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* Such an audience I had never addressed before in Bengal. In the South, at Tanjore, in 1834–35, I had. My heart leapt within me for joy. The examination which followed was entirely satisfactory; as Mr. Alexander has been twenty-one years in the country, and twelve years in the Society's service, and was a perfect interpreter. I especially addressed the candidates for confirmation; and told them, that as they had stood firm for eight or nine months—and had testified this, so far as I could learn, by their spirit and conduct—I was now about to inquire of them whether they would confirm and ratify the vows of their baptism publicly before the Church; and that if they were ready to do it, I would, after the example of the apostles, lay my hands upon them, and implore the grace of the Holy Ghost—that they would then, by renewed bonds, be dedicated to the Lord—and that assuredly He, who had promised His Holy Spirit to them that ask Him, would not withhold that blessing, when solemnly and humbly sought for on so great an occasion. I confirmed twenty-seven. The Holy Communion was then administered, for the first time, at Solo, to the missionaries only; as we thought it safer not to admit even those confirmed, to these blessed mysteries, till they should be further instructed. Indeed, I may assure your lordship and the Society that I have endeavored to err on the side of caution, rather than of precipitancy, in our proceedings. There are about twenty villages in Mr. Alexander's district around Solo; and a friend in Calcutta is designing to erect, at his own expense, as we understand, a suitable chapel, with solid walls, to contain 500 or 600 persons, at a cost of 3000 Company's rupees.

On Monday the 28th, we reached Rutenpore, where I began this letter, and on Tuesday celebrated divine service at Anunda Bas—so termed from the beauty of its site—about two miles from the little river Bhoypur, which flows gently like the waters of Siloah, and blesses, instead of desolating, like the Jellingha, the lands which it inundates. Here a crowd of 500 filled the Missionary Chapel; with verandah and tent-cloths extended beyond, to defend them from the sun. There were 150 or 160 candidates for baptism, approved by Mr. Deerr, who had now

risen from his sickness, and was, for the first time, with us; and upwards of 100 candidates for confirmation, of those baptized in February by Archdeacon Dealtry: the rest, to the number of 250 or more, were Catechumens and heathen. The service lasted about three hours, in an atmosphere inexpressibly hot, and we were pressed on all sides with human faces. I began, therefore, with the examination for baptism. The candidates were arranged in rows. "Are you sinners?" "Yes, we are all sinners," was resounded from one end of the chapel to the other. "How are you to obtain forgiveness?" "By the sacrifice of Christ," re-echoed the crowd.—"Who is Christ?" "The only Son of God."—"What do you mean by his sacrifice?" "We were sinners, and deserved God's wrath; and Christ bore that wrath in the stead of us," shouted some. "He suffered in our place," cried other voices.—I pause, to call the Society's attention to this point; the Kurta-Bhojas uniformly seize on the doctrine of atonement: they say, "this is what we have been seeking for." It seems that their notion of obtaining a sight of God is met by the doctrine of a God Incarnate suffering for man. Thus our missionaries, like St. Paul, know nothing among their converts but *Jesus Christ and Him crucified*; which, though still a *stumbling-block* to some, and folly to others, is *Christ the power of God, and the wisdom of God*, to them that are called, of all nations, and kindreds, and tongues, and people. But I proceed.—"How is your heart to be changed, and made holy?" "By the Holy Ghost."—"Why do you desire baptism?" "To obtain the pardon of our sins."—"Will you renounce all conformity to idolatry; poojahs, feasts, processions, &c.?" "We renounce them all."—"Will you give up caste?" "Yes; we have already."—"Will you forgive injuries for Christ's sake?" "Yes."—In short, I went over the chief points in the Creed, the Lord's Prayer, and the Ten Commandments, and other topics in the Catechism. I then asked Mr. Deerr how long they had been under instruction. He replied, a year, or more. I inquired if they had been living consistently. He answered, "Yes."—Upon this, I begged Mr. Deerr to proceed with the baptismal service, in Bengalee. When he came to the questions, I paused, and said, "The Church requires two witnesses for each candidate for adult baptism—will, then, the baptized Christians present be witnesses for them?" They shouted that they would. "Will you advise, assist, warn, and strengthen them?" They answered, "Yes." The sight now was most touching. The flock already baptized, with keen look, were waiting to know whether the new candidates would be admitted. I said, "Then I accept your sponson." The Rev. Mr. Pratt and Mr. Alexander, with the Catechists presenting the moveable font, then proceeded along the lines of Catechumens, and administered Holy Baptism. I then stood in the midst; and received them in a body into Christ's Church, pronouncing, as well as I could, in Bengalee, the prescribed formula. The Rev. Brethren then

again went round, and signed them with the sign of the cross, repeating to each the appointed words of signature. It is impossible to conceive the solemnity and joy on every countenance. The baptisms being ended, I explained the nature of confirmation or ratifying: and having the candidates before me—above 100—I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted, with thrilling energy, “No, we do not repent; we stand to our baptismal dedication.” I inquired whether they were prepared to go on, under the banner of Christ, to their lives’ end, whatever they might be called to do, or to suffer. They replied, “Yes.” I asked in what way they hoped to do so. “In the strength of Christ,” was the shout of answer, almost in the words of the apostle: for all our doctrine in these missions is simple, apostolic, old-fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other.—When the confirmation was over, I addressed a brief exhortation:—“Your village never deserved the name of Anunda Bas till *these days of the Son of Man*: it is now The Abode of Joy. Three kinds of joy are in it—joy in the tidings of a Saviour, as the angels sang—joy in your hearts, by this Saviour being formed within you, as the apostle speaks—and joy in heaven, over many sinners who have repented. You, who are confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be, communicated to you, in answer to prayer. You who have come to holy baptism, repenting and believing, have been ‘made children of God, members of Christ, and inheritors of the kingdom of heaven.’ You, who are inquirers and Catechumens, have this day seen in what holy bonds you are to be knit to Christ. You, who are spectators only, are now invited to examine the evidences of the Christian faith, and no longer to worship an *Unknown God*. Let joy fill every heart—the joy of inquiry, the joy of expectation, the joy of baptism, the joy of confirmation in Christ, the joy of a Saviour born into the world, the joy of the heart receiving this Saviour, the joy of angels exulting over penitent sinners. There is only one class of persons which causes no joy—the hypocritical—the false-hearted—the back-sliding—the obstinate—the impenitent. What joy can there be on the account of these treacherous and rebellious spirits? None; except to the devil, the great adversary, and his angels!”

The following day, Wednesday, the 30th, the same blessed duties were repeated at Ranobunda; with this difference, that the candidates for baptism were more numerous, about 260; and those for confirmation fewer, 15. But the crowd, the attendant inquirers, the heathen, the eager answers of the examined candidates, &c., were the same. I can truly say, that I never was so penetrated with the beauty of our Liturgical offices for baptism and confirmation, as during these visits.—

The prayers and thanksgivings of the first, the imposition of hands and invoking of the Holy Ghost of the second, were appropriate indeed ! The one was the sign and seal and first day, in the eye of the Church, of the heavenly birth ; the other was the descent of the strengthening grace of Christ upon the new-born Christian converts—all was simple, sublime, scriptural.

We returned on Thursday to Kishnaghur, and welcomed Messrs. Krauss and Lipp from Calcutta ; and, in the evening, laid the first foundation of the boys' sleeping apartments ; to be succeeded, as we hope, by houses for the missionaries and girls' schools, and appropriate buildings for commencing Christian education vigorously, as the mission proceeds. On Friday I spent several hours with the four brethren, consoling, advising, admonishing, exhorting, to the best of my power. The number of baptisms was above 400 ; and of candidates for confirmation, 182, or a few more. The baptisms added to the 600 or 700 previous, raises the whole number to between 1000 and 1100, and, with the families, many more ; while the confirmation of nearly 200, out of 650 or 700, is a very high proportion, considering how many children were among those baptized. It is a pleasing fact, that a little subscription was begun here on Sunday, in this small station of fifty or sixty persons ; and the subscription paper shows already between 500 and 600 Company's rupees.

[TO BE CONTINUED.]

WESTERN AFRICA—ASHANTEE. The journal of the Rev. Mr. Freeman, a Missionary of the Wesleyan Methodists, at Cape Coast Castle, affords so much of interest relative to the Ashantees, that full extracts are presented to our readers. He visited Coomassie, the capital, early in 1839, being absent from Cape-Coast nearly three months. The short sketch of the recent history of this powerful native kingdom is taken from the Missionary Periodical containing Mr. Freeman's journal.

ASHANTEE is a powerful kingdom contiguous to the Gold Coast, in Western Africa. Coomassie, the capital, it has been calculated, is more than one hundred and thirty miles from Cape-Coast Castle, in an horizontal direction, but the distance is considerably greater by the pathway through the forest. The inhabitants of Coomassie alone have been estimated at seventy thousand ; and the capital is surrounded by numerous towns and villages, which contain a large population. Juabin, at the distance of a day's journey, is said to be one-third of the size of Coomassie. The entire population of Ashantee, with all its dependencies, is upwards of four millions. The martial exploits of the Ashantees in the countries on the coast, since the commencement of the present century, have rendered their national name familiar in Europe. The Fantees, who were originally an inland people, subject to the Ashantee crown, having, in the year 1807, afforded protection to Cheeboo and Apoutai, two of

the vassal chiefs of Osai Tooto Quamina, King of Ashantee, who had rebelled against his authority, the King invaded Fantee with a powerful army. In the first instance, he appeared solicitous to obtain possession of the two rebel chiefs by amicable means; but he became so exasperated by the insults and indignities which were offered to him, that he formed the resolution entirely to extirpate the Fantees. Orders were accordingly issued to spare neither man, woman, nor child; and the country in the rear of the advancing army became, in consequence, a scene of utter desolation. Having signally wreaked his vengeance upon Abrah, the seat of government, where his messengers had been barbarously murdered, the King, with one half of his army, pursued the retreating enemy towards the coast; while the other half was employed in destroying the towns as they passed along, leaving none of the people alive, except some of the highest rank, who were reserved to experience more refined cruelties on the return of the conqueror to Coomassie.

In the year 1811, Fantee experienced a second invasion from the Ashantees; and a third in 1816, when Cape-Coast underwent a long blockade. These repeated attacks inflicted great miseries upon the Fantees, and thousands were dragged into the interior to be sacrificed to the superstitious of the conquerors. To avert a continued succession of such calamities, an embassy was sent to Coomassie; and Mr. Bowdich, who was placed at its head, after the recall of Mr. James, concluded a treaty with the King. Mr. Hutchinson was left behind as Resident in Ashantee, but returned to Cape-Coast on the eve of the war with Gaman. After this, Mr. Dupuis was sent by the British Government to Coomassie, invested with consular powers. He concluded a second treaty, and returned to Cape-Coast with numerous presents, accompanied by ambassadors to the King of England. New misunderstandings, however, arose; and an Ashantee army again marched towards the coast, at the close of the year 1823. Sir Charles M'Carthy took the field against them, with the most encouraging prospect of success; for, besides a strong body of regular troops which was under his command, many chiefs threw off their allegiance to Ashantee, and all the districts on the sea-coast, west of the Volta, were in arms, to the amount of thirty thousand warriors. But disastrous was the result of the first campaign. The governor, with a division of the army, having crossed the Praa, advanced into the Warsaw country, where he engaged the Ashantees, and experienced a complete defeat. Sir Charles himself, after having been severely wounded, fell into the hands of the enemy, who cut off his head, and preserved it in the usual manner. His heart was eaten by the principal Ashantee chiefs, in order that they might, as they imagined, imbibe his bravery; and his flesh, having been dried, was divided, together with his bones, among the men of consequence in the army, who kept their respective

shares about their persons, as charms to inspire them with courage.

In the month of May following, the new king, Osai Ockotoe (the brother of Osai Tooto Quamina, who had died soon after the commencement of the war.) came down to his army, at the head of a strong re-inforcement, with the avowed intention to destroy Cape-Coast Castle, and drive the English into the sea. After some hard fighting, and when the Ashantee army had suffered the loss of many thousands of men, by the ravages of disease, and the want of provisions, the king drew off his forces, in the direction of Annamaboe. The last and decisive battle was fought about the middle of the year 1826, twenty-four miles northeast of Accra: when the British and their allies gained the victory, and took the Ashantee camp and baggage. After this battle, negotiations were commenced; but, owing to various causes, it was not until the month of April, 1831, that a treaty of peace was signed, when the king sent one of his sons, and a son of the preceding king, as hostages, with six hundred ounces of gold, to be lodged at Cape-Coast Castle, as a security for the performance, on his part, of the conditions of the treaty, for the term of six years. At the end of six years, the gold was returned; and the present king, Quacoe Duah, who had in the mean time succeeded his brother, Osai Ockotoe, consented that his nephews, who had been given up as hostages, should be sent for education to England, where they at present remain.

It was shortly after the execution of this treaty, that the land which had been so awfully desolated by war, was visited, in the order of Divine Providence, with the blessings of the Gospel of peace. The Wesleyan Missionary Committee were led to accept the generous offer of Captain Potter, of Bristol, to take a Missionary in his vessel, free of expense to the Society; and, in the year 1834, the Rev. Joseph Dunwell was sent on a visit of observation to Cape-Coast Castle. He was welcomed by many of the natives with gratitude and affection; and his faithful labors among them were crowned with signal success. The work which thus so auspiciously commenced has since extended along the Gold Coast eastward, as far as Accra; several chapels have been built, or are in the course of erection; and six hundred converts from heathenism have been united together in church-fellowship. Interesting as this Mission appears, when viewed in its beneficial effects upon the natives of the Gold Coast, it, however, rises in importance when regarded as the means by which the way has been opened for the introduction of the Gospel into Ashantee. The establishment of this Mission has served to excite more particular attention to the circumstances and spiritual wants of the Ashantee people; and has created the facilities by which Mr. Freeman has been enabled to visit Coomassie. It deserves, moreover, especially to be noticed that, immediately on the commencement of this Mission, its beneficial influence began to be exerted upon the two

Ashantee hostages. Under the ministry of Mr. Dunwell, they became impressed with the truth and excellence of that divine religion, which they have since formally embraced in this country; and they are now on the eve of their return to their native land, at the very juncture when their uncle, the present king, has become favorably disposed to missionary exertions. Thus has access been afforded to a people, the conversion of whom to vital Christianity could not fail, considering their geographical situation, and their weight in the scale of African nations, greatly to promote the spread of the Gospel, and, at the same time, advance the cause of humanity and civilization throughout the continent of Africa.

Being detained nearly three weeks at Fomunnah, a tributary town on the way, Mr. F. writes as follows:

Feb. 9th.—When I entered the town, Corintchie was sitting before the front of his house, under his large umbrella, waiting to receive me; his captains and people occupying the ground on his right and left. After the usual compliments on meeting, he asked me what object I had in view in wishing to pass up to Coomassie. I told him I had nothing to do with trade or palavers, but was come into the country to promote the best interests of the King of Ashantee and his people, by directing them in the way of peace and happiness through the preaching of the Gospel. He then said he should like to hear the Gospel in his town, before I proceeded any farther into the country. I hereupon proceeded to speak to him and all present on the being of a God. I commenced by taking into my hand a leaf which had fallen from a banyan-tree, under which I was standing, and asking them if they could make one like it; and they answered, *Debida*, "No." I then asked them if they thought it possible for all the wisdom, power, and genius in the world, united, to make such a leaf; they answered again, *Debida*. Having brought them to this conclusion, I directed their attention to the almighty power, mercy, and truth of "God, who made the world and all things therein;" and spoke to them on the nature of the Christian religion. They readily gave their assent to all I said; and Corintchie requested me to pay them a visit on the morrow, that they might hear more from me concerning the Christian religion. On my remarking, that as I was a minister of the Gospel, I could not prudently make them presents according to the usual custom, it being beneath the dignity of Christianity, which is so truly excellent in itself, that it requires no recommendation except a conviction of its value; he answered, "We do not desire any of the customary presents from you, but wish rather to become acquainted with Christianity." *Sunday.*—At three P. M. I again went over to Fomunnah to preach the word of life, followed by the chief of Quissah. I took my station in the same place in which I stood on the preceding day. Corintchie and his people soon made their appearance, and I

commenced divine service by giving out some verses of the hymn—

“Plunged in a gulf of dark despair,” &c.

I had a goodly number of our people with me, who assisted in singing the praises of God. After a short prayer in Fantee by my interpreter, we sung the first verse of the hymn—

“Lord over all, if thou hast made,
Hast ransom'd, every soul of man;”

after which I preached from Mark xvi. 15, when I explained more fully the nature of the Gospel; and gave them many arguments which prove the Divine origin of the Bible. Solemnity sat on their faces, and the deepest attention was paid to the grand and awful truths which were laid before them: every minute almost did they utter a hearty *Eow*, “Yes,” by way of giving their assent. At the conclusion of the sermon, Corintchie and his captains said it was a “good palaver.” I therefore told them, that it was my love to God, and the souls of my fellow creatures, which caused me to leave my happy native land behind me, and come among them; and that this love was the fruit of my having embraced Christianity, as I was once as ignorant of practical religion as they were, and did not feel the desire to benefit my fellow-men until I had repented of my own sins, and turned to God. On hearing this, they were struck with astonishment, and said that the religion which I thus recommended to them from practical experience, was good.

Human Sacrifices, 19th.—Last night a sister of Corintchie died, after a long sickness. When an Ashantee of any distinction dies, several of the deceased's slaves are sacrificed. Accordingly, as I walked out early in the morning, I saw the mangled corpse of a poor female slave, who had been beheaded during the night, lying in the public street. That only one person was sacrificed, I believe, resulted entirely from my presence in the town. O thou God of Missions, who willest not that any should perish, but that all should come to the knowledge of the truth, have mercy upon these benighted people! May thine everlasting Gospel speedily spread itself through the length and breadth of the land, and chase the demon from these his dark abodes of cruelty!

28th.—I paid Corintchie a visit, and reasoned with him closely on the painful consequences of human sacrifices and customs for the dead. He readily acknowledged the evil; and expressed himself as ready to abolish it, if he were at full liberty to do so; but he feared the king. The only reason he could give for making customs, over and above human sacrifices, for the dead, was, that they felt very unhappy when they lost their relatives and friends, and were then very glad to have recourse to drunkenness, or any thing which would drive gloomy thoughts from their minds for a season. As he thus gave me a good opportunity of directing him to the only sure refuge for a

troubled mind—the consolations of true religion—I told him, God alone was able to sustain the human mind under afflictions and bereavements. He seemed affected with what I said to him.

March 2d.—To-day another human victim was sacrificed, on account of the death of a person of rank in the town. On my conversing with some of the natives concerning the horrible nature of human sacrifices, they said they themselves did not like them, and wished they could be done away. While the poor creature was lying in the public street, many of the people were looking on it with the greatest indifference; indeed, they seem to be so familiar with these awful and bloody scenes, that they think no more of them, yea, they do not think so much of them, as they would of seeing a dead sheep, dog, or monkey.

16th.—The Ashantees are very fond of eating the blood of beasts.

Proceedings at Fomunnah, Sunday, 17th.—At half-past nine A. M. I conducted divine service at my lodgings; after which I felt the air so cold, (occasioned by a strong Harmattan,) that I was obliged to put on a warm cloth dress. In the afternoon I again conducted divine service, and preached from Matthew xix. 17: "If thou wilt enter into life, keep the commandments." Corintchie, and several of his captains were present, and appeared much excited during the sermon: but more especially during that part in which I explained to them the commandments contained in the Decalogue. They often stopped me in my discourse, to ask questions; among which was the following: "Is the offering of human sacrifice murder?" I answered, "It is even so; and you will henceforth be left without excuse, if you still persist in that horrible practice."

[TO BE CONTINUED.]

INTELLIGENCE.

MISSIONARY NOTICES, (DOMESTIC.) The Rev. Mr. Hommann has been transferred as Missionary from the neighborhood of St. Louis, Missouri, to Fulton, in that state. The Rev. Mr. Barlow, it is understood, declines the appointment as a Missionary in Bishop Kemper's mission.

ATHENS. Letters from this mission state the timely discovery of an alarming conspiracy against the government of Greece, and aiming at the overthrow of all the liberal institutions established under its countenance. This dangerous plot, which it is supposed involved also the life of the king, seemed to have been maturing for several years, and was to have been executed on New-Year's day, (Jan. 13.) Having been entirely broken up, no anxieties were entertained at the mission for the future. The usual Christmas examination at the mission had passed in the most gratifying manner. About 700 pupils were then rewarded in the presence of an immense assembly.

WESTERN AFRICA. In the absence, as yet, of full details from this Mission, letters dated 21st January, have relieved the anxiety caused by the lapse of six months, with scarcely a line. Mr. and Mrs. Payne had gone forward, in a true missionary spirit, twelve miles from the comparatively comfortable dwellings provided at the Cape, in order that they might establish the new station at Cavally. At the three schools, nearly one hundred pupils were under the instruction and family influence of the missionaries. Mr. Byron had sailed for Boston. We regret to add that Dr. Savage had suffered severely from asthma at the date of these letters.

MATAGORDA. The Rev. Mr. Ives has safely reached his family and his parish, having secured funds for the church building, within a few hundred dollars of the amount needed. He is again officiating "to large and attentive congregations," finding even an increased interest in the full establishment of the means of grace. Public worship had not been held in Matagorda during the absence of Mr. Ives, (about six months,) except when visited by Bishop Polk. Mr. I. pleads earnestly for an additional supply of books for his Sunday school, &c. The want had been in part supplied by the Sunday school of All Saints' Church in this city. He asks, if there is no other school ready, in the same spirit, to help in so important a means as a good Sunday School Library.

MISSIONARY REGISTER. This periodical, published in London, is edited by the Rev. Josiah Pratt, of the English Church. It is full of statistical information—probably more comprehensive than any other missionary publication, "containing the principal transactions of the various institutions for propagating the Gospel, with the proceedings at large of the Church Missionary Society." Its annual survey of the missionary field is drawn up with much care. This valuable periodical can be forwarded, monthly, to any subscriber, by mail, generally within a month of its publication in London, (at \$3 per ann.,) and may be ordered through Messrs. Swords, Stanford & Co., of this city, or other booksellers.

MISSIONARY SKETCHES. The view of the Church Mission Settlement, near Sierra Leone, is given in this number, and others may be expected to appear from time to time. Bathurst is one of twelve stations connected with the mission.

FUNDS. The contributions to the Committees, designed for

the current missionary year, should be in the hands of the Treasurers by the 15th June, to be included in the Annual Reports. It is also to be remembered that the receipts of the Domestic Committee, up to the 15th of the present month, are \$5,220 76 less than the amount at the same date last year. In the receipts of the Foreign Committee, the deficiency is, \$5,172 63.

MR. SOUTHGATE'S NARRATIVE, the publication of which has been considerably delayed by his recent indisposition, is now ready for publication.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th March to the 15th April, 1840.

DIOCESE OF MASSACHUSETTS.			
Boston, Grace Church, Missionary Association,	-	-	100 00
Hanover, St. Andrew's Church,	-	-	5 00—105 00
DIOCESE OF RHODE-ISLAND.			
Pawtucket, St. Paul's Church, half,	-	-	23 00— 23 00
DIOCESE OF CONNECTICUT.			
Hartford, Christ Church, half,	-	-	200 00
Woodbury, St. Paul's Church, half,	-	-	5 00—205 00
DIOCESE OF NEW-YORK.			
Cherry Valley, Trinity Church,	-	-	10 00
New-York, Church of the Nativity, collection,	-	-	5 65
Individual, from "Commerce," (monthly,) half,	-	-	25 00— 40 65
DIOCESE OF NEW-JERSEY.			
Chew's Landing, St. John's Church, a gentleman,	-	-	5 00
Mount Holly, St. Andrew's Ch., Ex'rs. of Miss C. Clark, half,	-	-	50 00
Individual, "J. W. H." two-thirds,	-	-	16 67— 71 67
DIOCESE OF PENNSYLVANIA.			
Philadelphia, St. James Ch., Miss. Asso., for Bishop Kemper's fund, \$10; for an Oneida youth at Kemp. Coll., \$50,	-	-	60 00
Rockdale, Calvary Church,	-	-	5 00
Individual, from Samuel Davis, for Michigan,	-	-	5 00— 70 00
DIOCESE OF MARYLAND.			
Cambridge, Christ Church, Rector's personal contribution for Bishop Chase, \$20; Thos. H. Eccleston, Esq., for the West, \$10; Catechumens, for Jubilee College, \$4 24,	-	-	34 24
Harford County, Christ Church, half,	-	-	8 00
" " St. John's Church, half,	-	-	5 75— 47 99
DIOCESE OF VIRGINIA.			
Essex County, South Farnham Parish,	-	-	21 10
" " St. Ann's Parish,	-	-	21 00
Gloucester Co., — Church, Mrs. Evelina M. Tabb,	-	-	10 00
Halifax County, Antrim Parish, St. Mark's Ch.,	-	-	15 00
Prince George Co., Merchant's Hope Church,	-	-	5 00
Spottsylvania Co., Fredericksburgh, St. George's Church,	-	-	20 00
Individuals; Mrs. Mary E. Good, \$10; Eliza A. Bruce, \$5; David Chalmers, \$25,	-	-	50 00—142 10
DIOCESE OF NORTH CAROLINA.			
Hillsborough, St. Matthews Church, half,	-	-	5 50— 5 50
DIOCESE OF GEORGIA.			
Savannah, Christ Church, from "Y," half,	-	-	10 00— 10 00
DIOCESE OF KENTUCKY.			
Jefferson Co., St. Matthews Church, half,	-	-	7 00
Paris, St. Peter's Church, a missionary station, half,	-	-	8 50
Individual; a friend, half,	-	-	2 00— 17 50
DIOCESE OF INDIANA.			
Michigan City, Trinity Church, late a missionary station,	-	-	53 00— 53 00

DIOCESE OF ILLINOIS.		
Springfield, St. Paul's Church, a missionary station,	-	7 00— 7 00
WISCONSIN.		
Milwaukie, St. Paul's Church, a missionary station,	-	6 00— 6 00
GREECE.		
Athens, avails of articles sent through Miss Baldwin, by the School of Industry, as a donation and mark of gratitude to their friends in America,	-	8 50— 8 50
	Total,	\$812 91
Total acknowledgments since June 15, 1839, (six months,)	\$15,989 21	
Total payments since same date,	27,501 43	
N. B. The Treasurer has also to acknowledge the receipt of twelve and a half reams of paper, valued at \$50, from W. T. Lee, Esq., of Hartford, Conn.		

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th of March to 15th of April, 1840.

MAINE.		
Brunswick, from Prof. Goodwin,	-	5 00— 5 00
RHODE-ISLAND.		
Pawtucket, St. Paul's Ch. contributions, 6 months, (one half,)	-	23 00— 23 00
CONNECTICUT.		
Hartford, Christ Church,	-	200 00—200 00
NEW-YORK.		
New-York, Ascension Church, Sunday School,	-	10 75
Young Men's Aux. Ed. and Miss. Society, in aid of African Mission,	-	250 00
"Commerce," monthly, (half,) \$25; "Mr. W." \$5,	-	30 00—290 75
NEW-JERSEY.		
Mount Holly, legacy of Miss Catharine Clark,	-	50 00
Chew's Landing, St. John's Church, (one half,)	-	5 00— 55 00
PENNSYLVANIA.		
Philadelphia, St. Andrew's Church, Young Ladies' Bible Class, \$64; Female Sunday School of same, \$61; (do. for Crete, \$5;) Female Infant School of do. \$15, for "Philadelphia School," at Athens; Female So. of do., for Pro. of Christianity, for Greece, \$100,	-	245 00
St. James' Church, Miss. Association, for Africa,	-	10 00
Claxton Association,	-	12 75
First Greek Mite Society,	-	36 00
Rockdale, Calvary Church,	-	5 00—308 75
MARYLAND.		
Chestertown, Chester Parish, for African Mission,	-	80 72— 80 72
VIRGINIA.		
Essex co., St. Ann's Parish,	-	20 00
South Farnham Parish,	-	20 00
Fredericksburg, St. George's Ch., Weekly Offering, \$13 10; for Mission School in Athens, \$10,	-	23 10
John Gray, Esq., annual contribution,	-	100 00—163 10
SOUTH CAROLINA.		
Charleston, St. Michael's Ch., offerings,	-	100 00
St. Philip's Ch., for Texas, \$110; Africa \$45;	-	160 00
China, \$5,	-	33 59—293 59
St. Stephen's Chapel, offerings,	-	-
GEORGIA.		
Savannah, from "Y.," (one half,)	-	10 00— 10 00
KENTUCKY.		
Jefferson co., St. Matthew's Ch., (one half,)	-	7 00
Louisville, from a friend to Missions, (one half,)	-	2 00
Paris, St. Peter's Ch., (one half,)	-	8 50— 17 50

(Total, from June 15th, 1839, \$15,938 07.)

\$1447 41

N. B. The Treasurer has also received from Mr. Wm. T. Lee, of Christ Church, Hartford, one half of 25 Reams of Letter Paper, the whole valued at \$100.



CHURCH-MISSION SETTLEMENT OF BATHURST, IN SIERRA LEONE.